

## THE KNOW NOTHINGS.

The Progress of Know Nothingism, as far as can be gathered from the Newspapers.

In consequence of the interest now felt in this community and throughout the country, in relation to the movements of the new American organization generally called the Know Nothings, we have collected from our files the following statements of their progress and success:—

**Nov. 11, 1853.**—During the general election held here in November last, a secret organization made its appearance among the whigs and native Americans, who struck off the names of the whig candidates for Secretary and Treasurer of State, and Prison Inspector, from the list of Judges of the Supreme Court. The name of Mr. Slosson was struck off, also the name of N. B. Blunt for District Attorney. For the last named person the name of Chauncey Schaffer, the free soil and temperance candidate, was substituted. For several days after the election it was almost impossible for any one to say whether the Know Nothing candidate or the incumbent was elected; and when the returns of the county canvasses appeared in print, it was found that Mr. Blunt had "saved his bacon," by a majority of 80 votes. For Schaffer 16,244 votes were polled, and for Blunt 16,242, giving the latter but a very small majority indeed.

This secret order of society to have effected the whole vote of the city; and now it was that the great power and secrecy of this order was apparent to all.

**Dec. 11.**—Mayor Westervelt's house in East Broadway was attacked by a mob of Know Nothings, demanding the instant release of a preacher named Parsons, whose denunciatory language of the Pope and all Roman Catholics, created a serious disturbance at the foot of Third Street. The mob, however, was dispersed by the police.

**Dec. 14.**—A mass meeting was held in the Park by the Know Nothings, denouncing the conduct of the Mayor on the Sunday previous, in arresting Parsons. At this meeting speeches were made by Chauncey Schaffer, Messrs. Buckman, Parsons, Satter, Biddenbark and others, relative to the right of free speech, &c.

**May 13, 1854.**—The city was thrown into a great state of excitement, arising from the fact that three Know Nothings being arrested on a charge of burglary, in having forcibly entered the office of John E. Elliot, 81 Nassau street, and stolen therefrom papers, books, and other insignia of a Know Nothing organization. Mr. Elliot was a member of the party. These parties were, after an exciting investigation, acquitted by the magistrate. Mr. Elliot showed some anonymous letters to the Police Justice, wherein it was stated that the intention was to burn the office of the Know Nothing party, and that his life was in danger. About this time a communication was received by a Roman Catholic priest of this city from some one representing himself to be a Know Nothing, and offering to contribute towards the sum of ten thousand dollars.

**SUNDAY, May 28.**—One of the "ranger" (Gabriel) companies, composed of the "Angels in Blue," in language to the Church of Rome, while preaching on the steps of the City Hall, some Catholics in the crowd thought proper to dissent from the views expressed by the preacher, and were very roughly handled by the Know Nothings, who were aided with their lives by flying into French's Hotel.

**BROOKLYN, LONG ISLAND, May 28.**—A disgraceful disturbance took place at the corner of Smith and Atlantic streets, where were congregated some two or three thousand persons, listening to the preaching of a preacher named Beach, a Catholic in the crowd, not agreeing with the sentiments of the preacher, called him a liar, whereupon he was beset by the Know Nothings, and a general fight ensued between them and the Catholics, who were finally driven in the defeat of the Know Nothings, who were obliged to retire to New York via the Catharine ferry.

**Boston, Nov. 19, 1853.**—Here we find about the date politicians encouraged by the vote of the Know Nothings in New York, preaching and arguing the cause of Know Nothingism, and urging the consolidation of the villages of Cambridge and Brookline with Boston, so to counteract the foreign influence in the latter place.

**Dec. 12.**—We find that Benjamin Seaver, nominated for Mayor, was defeated by the Know Nothings, having received 776 votes, lacking 1,700 of a constitutional majority.

**JAN. 16, 1854.**—Dr. Smith, elected Mayor by the Know Nothings, was inaugurated to-day.

**MAY 28.**—At an election held for Aldermen, the Know Nothings carried the vote by a majority of 235, the whole number of votes polled being only 500.

**CAMBRIDGE, March 6, 1854.**—The regular whig ticket was knocked into a whole Continental array of cocked hats.

**SARAS, March 6.**—The result of the election, this day proved a lamentable defeat to the whigs, who to them seemed extraordinary, as the object of the election was not to elect a Mayor, but to elect a Mayor, who would be the champion of the whigs in that town before they received 481 votes and the Know Nothing man, Mr. Smith, received 481 votes.

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**Know Nothingism—an advertisement of ignorance, which in this age, should be repelled instead of attracting support.** We believe those who belong to it justify the name, because it is making of mystery a sort of merit, and of ignorance a shield. This is not the manifest way of approaching the voters of this country. One thing, however, is beyond doubt—and that is, that the objects of the new party are generally native Americans, who are hostile to citizens—hostility to the Catholics—hostility to emigration—hostility to all men holding office who are Catholics or adopted citizens—and other ideas less patriotic, liberal, and magnanimous. It is curious to contemplate the rise and fall of a combination based upon such ethics as these. There is not a man who can read or who can think, or who can hear others read, that does not prove to himself, whenever he is foolish enough to be caught by such tricks as these, that in this country a native American party is one of the most unblushing chicaneries, and that we are about as much in danger of the Mahomedan Empire as we are of the Catholic Church, or of any other sect or school, whether it preaches intolerance or heterodoxy. Men go into these Know Nothing clubs for pastime or curiosity; and in nearly every case leave because they care nothing about them, and that they are doing nothing. There is, however, a staid and sober class, that appreciates its rights and its blessings, away from them. It is the boast of our people that they are generous and just, and there are few who know why they would not be humiliated if detected in the act of giving way to groundless suspicions and foolish jealousies.

The Know Nothing party is really a Know Nothing party, if it exists to maintain itself upon such a platform as that we have referred to. Our word for it, its leaders, who happen to be anti-Catholic, will offer to the inside of a tavern than a church, and every Sunday to let forth their vote, and they will vote on their side—promising to them, if they will, all the office which the Know Nothing philosophy primarily refuses to them. Let us narrow this idea for a single neighborhood. Take a Catholic neighborhood, and let us suppose that a native or foreign born, would see that family, doubtless as well behaved and as well-sustained as his own, degraded into an inferior? What man would not respect with high scorn, the because of suspecting that family? What man would hesitate to take such a neighbor by the hand, and invite him to his house? The light might, and the fool might, but not a sensible and right-minded man.

American, and those who attach themselves to these one-sided creeds are always loudly American, can find a warrant for proscriptive and intolerant parties in our laws. Our written laws are all against organizations, and the common law is not a written law, has not an element that is not repugnant to any shade of nationalism. Our Declaration of Independence, our federal constitution, our State constitutions, our laws, and our common law, all are against it; and yet those who submit to the follies of Know Nothingism would be indignant if told they were not good citizens, and were hostile to the constitution and the laws.

Besides, how long, Mr. Know Nothing, was it since your party came to this country? Some years ago—some generations ago—you will say. He may have been the oldest inhabitant, or he may be the newest, but as he followed after the Indians, he was himself a foreigner; and pray, friend, what is a foreigner's descendant? He is a foreigner, but not a foreigner who, like him, choose to settle among us? You ought to be ashamed of yourself.

We never knew any man who was not a pharisee or bigot that did not come from a foreign land. Some years ago—some generations ago—you will say. He may have been the oldest inhabitant, or he may be the newest, but as he followed after the Indians, he was himself a foreigner; and pray, friend, what is a foreigner's descendant? He is a foreigner, but not a foreigner who, like him, choose to settle among us? You ought to be ashamed of yourself.

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**May 24.**—A correspondent from Norfolk says: "The Know Nothings, it seems, are rapidly increasing here. The contagion seems almost universal, and it is whispered about that the present incumbent in office who are Roman Catholics, are to be played, and a literal destruction of Roman Catholic pretension to office is to be exercised. This order meets regularly on Tuesdays, Thursdays and Saturdays, and is generally composed of the most ignorant and homogeneous mass will, no doubt, annihilate all aspirants to office who are not connected with it. An exciting scene will be enacted at the next municipal election, which takes place on the 24th of May. It is curious to see the progress of this organization, which will astonish the alien and Roman Catholic portion of our community. From authentic sources, I understand they number nearly one thousand persons, and frequent meetings are held, and the belief that they are steadily increasing in numbers. Quite a strong array for a population somewhat limited. This Know Nothing fraternity will, no doubt, exercise great influence in the coming contest, and it remains for the willful decapitators to prepare themselves for an absolute defeat; for such, under the signs of the times, will be the consequence."

Preparations are being made at Cleveland and are nearly completed, for organizing a large branch of the Know Nothings, and it is stated 3,000 men are ready to step into the ranks, to oppose the Know Nothings, and to drive them out of the country, and particularly Roman Catholicism.

**Religious Intelligence.**  
Rev. W. S. Corbit having been transferred from the New Jersey Conference to the New York East Methodist Episcopal Church, will preach to-day in the Madison street Methodist Episcopal Church.

Religious services have been resumed, and will be held every Sunday, at the spacious tent corner of Seventh avenue and Thirteenth street.

Rev. Dr. Bellows, of the First Congregational (Unitarian) Church of this city, will preach this morning in Williamsburg, at the Odéon, corner of South Fourth and Fifth streets.

**ORDINATION.**  
The Rev. J. S. Gallup was ordained and installed pastor of the Congregational Church at Essex, Conn., on the 17th ult.

**INSTALLATION.**  
The Rev. Wm. Theodore Van Doren was installed pastor of the Church of Ramapo, on Wednesday, the 17th ult.

**INVITATIONS.**  
Rev. Mr. Armitage, late assistant minister of St. John's Church, in Portsmouth, N. H., has accepted an invitation to take charge of the Episcopal Church at Augusta, Maine, and is about to take up his residence in that city.

The Rev. Samuel H. Higgins, of New Haven, Conn., who had received a call from the First Presbyterian Church, in New Haven, has accepted the call, and will commence his labors in June.

Rev. John Duncan has accepted a call of the First Baptist Church in Camden, N. J., to become their pastor.

**DEATH IN THE MINISTRY.**  
Rev. Ebenezer Hill died at his late residence in New York City, on the 17th ult., aged eighty-eight years. He graduated at Harvard College in the class with John Quincy Adams.

Rev. Joshua Chandler, a Unitarian clergyman, died in Boston on the 1st inst., at the age of about sixty-five years. He was a graduate of Harvard College in 1820, and during the past few years he has lived in retirement.

**NEW CHURCHES.**  
The Presbyterian congregation of Flemington, N. J., intend to build a handsome new church about the center of the town, a few doors north of the Court House.

The old building on the corner of Main and Talbot streets, in Hartford, has been removed, preparatory to the erection of the new North Baptist Church.

On the 21st ult., the corner stone was laid of a Catholic church to be erected at Bridgeport, Ill., two miles from Chicago.

The corner stone of the Episcopal church, in the erection of which, Del., was laid on the 27th ult., drew a large attendance, and was dedicated during the afternoon.

The interesting exercises of dedicating the new Methodist Episcopal church, situated at Union square, Baltimore, took place on the 28th ult.

The Rt. Rev. Bishop O'Reilly will dedicate on Sunday, the 18th June, the new churches lately erected in Paris, France, and West-Conn. Conn.

The new M. E. Church in North Bridgewater, Mass., was dedicated on the 1st inst. Sermon by the Rev. Miner Raymond.

The Roman Catholic church lately built in Louisville, was dedicated on the 28th ult. to the service of Almighty God, under the name and invocation of the patron saint of St. Patrick.

**MISCELLANEOUS.**  
Rev. N. C. Fletcher has resigned as pastor of the Universalist Church at Belfast, Me.

Rev. George Carpenter, late pastor of the Baptist Church in Rowe, Mass., has assumed the pastoral charge of the Baptist Church in North Scituate, Mass.

A council of the Baptist Church in Steuben county, N. Y., have deposed and excluded from church fellowship the pastor of the church, Rev. Frederick Kent.

Rev. Frederick A. Fiske, of Ashburnham, Mass., has resigned the pastorate of the Congregational Church in that town.

Rev. Jonathan Crane, for eighteen years pastor of the second Congregational Church in Attleborough, has received a dismission, at his own request, and accepted the charge of a new church and society in Twentieth street, New York.

## THE BRAZILIAN EMPIRE.

Our Rio de Janeiro Correspondence.

**JOY JIMINO, April 8, 1854.**  
*Steamer Sonora—First View of Rio—Hotel Pharoas—Dinner and Bill—Brazilian Currency—Streets and Shops—Their Empress's Garden—Avenue of Cocoa-nut Palms—Hospital of San Isabel—The Emperor and Empress—The American Consul—A "Busse" in Rio—Health of the Town.*

I arrived at Rio in the American steamship Sonora, twenty-two days from New York—a pleasant passage, fine weather, fine steamer, clean beds, and excellent table—all except the wine, and that was execrable. To me, you know, brought up, as it were, on pure juice, and imbibing the genuine south-side with my mother's milk, the quality and flavor of the wine I drank at dinner, are no secondary matters. Fortunately, I had taken the precaution to bring with me a few bottles of the genuine "L" brand, and thus escaped the suffering and qualms which would have been my lot had I been forced to swallow those shocking combinations of logwood, vinegar and sugar dignified with the name of wine. In fact, these Americans, who boast their superior "tastiness," though they can build steamboats and clipper ships, and some coarse affairs of the kind, are sadly deficient in that exquisite taste, that delicate appreciation, which permits one to reach that highest of human accomplishments, to be a perfect connoisseur of wines.

The Sonora had on board one of Pinson's condensers, which acquired so unenviable a reputation in connection with the ill-fated San Francisco. Its present performance may be deemed a triumph for itself and its inventor. It has kept one of the boilers entirely supplied with fresh water during the voyage, and the other to so great an extent that the whole amount of saline deposit did not form a scale exceeding the sixteenth of an inch.

It was late in the evening, and quite dark, when we entered the harbor. The outlines of objects were all we could discern—strong fortifications and numerous pieces of artillery gazing at us with their iron muzzles. We anchored just inside, and three miles from the shore, the custom-house, and other public buildings, and the city of Rio de Janeiro, and the bay of Guanabara, and the bay of Botafogo, and the bay of Santa Barbara, and the bay of Santa Theresa, and the bay of Santa Rita, and the bay of Santa Lucia, and the bay of Santa Anna, and the bay of Santa Clara, and the bay of Santa Rosa, and the bay of Santa Cruz, and the bay of Santa Maria, and the bay of Santa Joana, and the bay of Santa Isabel, and the bay of Santa Catarina, and the bay of Santa Rita, and the bay of Santa Lucia, and the bay of Santa Anna, and the bay of Santa Clara, and the bay of Santa Rosa, and the bay of Santa Cruz, and the bay of Santa Maria, and the bay of Santa Joana, and the bay of Santa Isabel, and the bay of Santa Catarina, and the bay of Santa Rita, and the bay of Santa Lucia, and the bay of Santa Anna, and the bay of Santa Clara, and the bay of Santa Rosa, and the bay of Santa Cruz, and the bay of Santa Maria, 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